THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

Seeing then that we have such hope, we use great plainness of speech.—II Cor. 3: 12.

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THE GOSPEL IN ANCIENT BRITAIN.

BY ELDER GEORGE REYNOLDS.

SERVANTS OF GOD IN ANCIENT BRITAIN—WHO WERE THEY?—THE EARLIEST INHABITANTS—THE KYMRY—BRUTUS—THE PHŒNICIANS, ISRAELITES AND OTHERS—ISRAEL ON THE ISLES OF THE SEA.

CHAPTER I.

THE late President Heber C. Kimball writes in the journal which he kept of his missionary labors in England:

"In the interval I went and visited the branches in the regions of Clitheroe and Chatburn, Lancashire, and on the morning when I left Chatburn many were in tears, thinking they should see my face no more. When I left them my feelings were such as I cannot describe. As I walked down the street I was followed by numbers; the doors were crowded by the inmates of the houses to bid me farewell, who could only give vent to their grief in sobs and broken accents. While contemplating this scene we were constrained to take off our hats, for we felt as if the place was holy ground. The Spirit of the Lord rested down upon us, and I was constrained to bless the whole region of country."

After his return to America, Brother Heber related this pleasing incident to the Prophet, who, in reply, told him that the reason he felt as he did in the streets of Chatburn was because the place was indeed "holy ground," that some of the ancient prophets had traveled in that region and dedicated the land, and that he, Heber, had reaped the benefit of their blessing.

We here have the statement on the highest of all authority that in ancient times servants of the Most High God ministered in Britain, and

from the fact that some of them journeyed as far north and west as the region we now call Lancashire, it is evident that their labors must have covered a large portion of England, for the probabilities are all in favor of their having landed either in the southern or eastern coasts of the island. If they came before the days of the Savior it is probable that they were brought by some Phoenician* ships that were trading with the natives for tin and other metals; if they came later they probably traveled by way of Gaul (modern France) and landed in Kent or some of the neighboring south-eastern counties, as that was the road by which most travelers of that age reached Britain.

Who some of these ancient servants of God were it is not our purpose to inquire.

Most English historians commence the history of their native land in the middle and only give the world the latter half. They begin at the invasion of the island by Julius Caesar,† when their opening chapter should be at the Tower of Babel; or about 2247 years before Christ instead of only 55. This misleading method of writing history is caused by the fact that these authors base their writings on Saxon and Roman Catholic authorities, who from racial or religious prejudices ignored or belittled all who went before. According to their statements those who preceded them were barbarians and heathens. Modern writers, their descendants, have accepted these prejudiced statements and written their histories from that standpoint, while the host of imitators who do not go to the trouble of original investigation have followed in their wake. Thus the error has been perpetuated. Recent investigation has, however, demonstrated that much that was considered pure myth in the writings of the ancient chroniclers with regard to what is popularly termed prehistoric Britain, has a large amount of truth interwoven with the romance, and that Britain was a nation for nearly two thousand years before Caesar's legions landed on her shores.

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* Phoenicia or Phenicia—the strip of land on the coast of Southern Syria between Mount Lebanon and the Mediterranean Sea. It was about 200 miles in length and its width did not exceed thirty-five at the widest part. But the rivers which irrigated it, and the energy and enterprise of its people made this narrow tract of land one of the most varied in its products, and gave it a place in ancient history out of proportion to its size. Its inhabitants called themselves Canaanites and their country Canaan, and they are generally understood to have descended from Ham. Their language was nearly allied to the Hebrew. They were idolators, and worshiped as principal gods Baal and Astarte, besides the seven planets under the name of Cabiri. Phoenicia never formed a single state under one head but was rather a confederacy of cities. The Phoenicians were the merchants and manufacturers of antiquity; they were also the most skilful shipbuilders and boldest navigators. They established colonies all along the Mediterranean and beyond Gibralta as far as England. They even ventured to circumnavigate Africa.

† Caesar, Caius Julius.—Born July 12th, 100 B. C. Assassinated at Rome, March 15th, 44 B. C. A famous Roman general, statesman, orator and writer. The "Commentaries" (or Memoirs) of Caesar, the only one of his literary works extant, contain the history of the first seven years of the Gallic war, in seven books, and three books of a history of the civil war. The name Caesar was assumed by all the Julian dynasty, and after them by the successive emperors, as inseparable from imperial dignity.

Scientific research has proven that Britain was inhabited at a very early period of the world's history. As an example Wm. C. Borlase, Esq., one of a family of well known antiquarians, speaking of the tumulous or mound on Chapel Cairn Brea Hill, in the parish of St. Just, Cornwall, which was explored through his efforts, says:

"The section of the mound was to the antiquary what a railway cutting through aqueous strata is to the geologist, or what a duly attested pedigree is to the historian. Each 'age' was here represented—the 'Stone Age,' with its 'giant's grave' and slender, hard-packed envelope of stone and clay; the 'Bronze Age,' with its cist of dolmen* covered with its cairn of loose stones; the 'Iron Age,' working up into the period of Roman provincial civilization; and, surmounting all, in due order, the vestiges, evidenced in the Christian sanctuary, of that epoch to which the writer gave years ago the name of the 'Age of the Saints.'"†

These finds though proving great antiquity do not give us any exact dates, for we do not know how soon or how long after the Deluge the men buried in these cairns‡ walked as living beings upon the earth. All we can tell is that the earlier races, whom the learned claim belonged to the stone, bronze and iron ages, inhabited Britain many, many centuries before the Christian era. Tradition says that the first inhabitants of Britain reached there soon after the confusion of tongues at Babel. The name by which they are known supports this tradition. They are called the Kymry. As, in later ages, the dispersed of Israel were known as the Khumri (which is only the same word in another form), it is not inconsistent to believe that the dispersed from Babel also bore this name.

Neither is this tradition inconsistent with written history. Josephus, speaking of what took place immediately after the confusion of tongues, says:§

"After this they were dispersed abroad, on account of their languages, and went out by colonies everywhere: and each colony took possession of that land which they lighted upon, and into which God led them; so that the whole continent was filled with them, both the inland and maritime countries. There were some also who passed over the sea in ships, and inhabited the islands; and some of those nations do still retain the denominations which were given them by their first founders."

Those who favor the idea that the Kymry came from Babel direct to the British Isles argue that from their situation no islands were more likely than they to have received inhabitants who 'passed over the sea in ships" from the western coast of Asia. To believers in the Book of Mormon there is nothing extraordinary in this idea, seeing that God at this same time led Jared and his colony half round the world, to a land of promise, a great portion of which journey was performed in ships in

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* Dolmen—A stone sepulchre, generally formed of unhewn stones set on end or edge so as to form a small chamber.

† "The Age of the Saints."

‡ Cairn—A mount of stones, they often contained sepulchral chambers.

§ "Antiquities of the Jews," Book 1, Chap. 5.

crossing the Pacific Ocean. However, the tradition runs that the most of the Kymry traveled by land; they crossed the European continent by various routes and landed at different times on British soil.

In the days that Eli was high priest of Israel a large colony of another people made Britain their home and apparently became the dominant race. Their leader was Brutus, of Troy. For many hundred years the colonization of Britain by Brutus was never doubted; then it became popular to regard it as a fable, and the very existence of Brutus was "pooh-poohed." Yet there is strong testimony in favor of the assertion that British law as it exists to-day has its origin largely in the code which Brutus established. Lord Chief Justice Coke* affirms: . . . . "The original laws of this land (England) were composed of such elements as Brutus first selected from the ancient Greek and Trojan institutions."† Lord Chancellor Fortesque‡ in his work on the laws of England, says: "So the Kingdom of Britain had its original from Brutus and the Trojans who attended him from Italy and Greece, and were a mixed government compounded of the regal and democratic."§ Then as the centuries rolled by other immigrants arrived from the neighboring coasts; they came from Spain and France, from Germany, Denmark and Scandinavia; all the western shores of the continent contributed to increase the population of Britain. The Phœnicians who also traded for tin, iron, copper, lead, horses, etc., and who established colonies in the extreme southwest of the island, added to the general increase. With them doubtless came many Israelites, either associates in their ventures or captives taken in war, for we gather from the Scriptures that the people of Tyre and her sister cities were in the habit of enslaving the captured Israelites and carrying them captive to distant lands. Nor were these the only members of the house of Israel that spread so far abroad. We have the testimony of the Bible and Book of Mormon that the Lord led away many of his chosen

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* Coke, Sir Edward. Born at Mileham, Norfolk, England, Feb. 1, 1552; died at Stoke Pogis, Sept. 3, 1634. A noted English jurist. He was speaker of the House of Commons 1592-3, attorney general 1593-94, Chief Justice of Common Pleas 1606, and Chief Justice of the King's Bench 1613. His chief works are "Reports" (1600-15) and his "Institutes," which consisted of a reprint and translation of Littleton's "Tenures" with a commentary [popularly known as "Coke upon Littleton"]; the text of various statutes from Magna Charta to the time of James I. with a commentary; a treatise on criminal law; and a treatise on the jurisdiction of the different law-courts.

† Fortesque, Sir John. Died about 1476. An English jurist. He was made Chief Justice of the King's Bench in 1442. As a Lancastrian he followed Queen Margaret to Flanders in 1463; returned to England in 1471; was captured at the battle of Tewkesbury, and accepted a pardon from Edward IV. His most notable works are "De Laudibus Legum Angliæ," first printed in 1537, and "On the Governance of the Kingdom of England" [also entitled "The Difference between an Absolute and Limited Monarchy" and "De Dominio Regalis et Politico"] first printed in 1714.

‡ Preface to Vol. 3 of Reports.

§ I believe I feel a personal interest in the question of Brutus, as my father was born within a stone's throw of the spot at Totnes, Devonshire, where Brutus is said to have landed. See John Milton's History of England.

people to the isles of the sea; while others migrated afar off of their own volition. Some writers contend that in the original language the expression isles of the sea, so often found in the Bible, contains within it a reference to the west, and that the British Isles, more than any others, were the ones referred to by the sacred writers. Of this we are not prepared to express an opinion, but one thing is certain that at some time, how soon we know not, an admixture of Israelitish blood was infused into the population of Britain, and as that admixture is found, through modern prophets and patriarchs, to be large in many of those parts where the modern descendants of the ancient Kymry* are most numerous, we are justified in believing that that admixture commenced very early in the history of Britain. Indeed one tradition states that a prince of Issachar named Angul, a brother of Tola,† who judged Israel about B. C. 1225, invaded England, and was assisted by his brother in so doing.

Before B. C. 600, when Lehi left Jerusalem the dispersion had become quite general. Nephi, his son, says:

"And behold there are many who are already lost from the knowledge of those who are at Jerusalem. Yea, the more part of all the tribes have been led away: and they are scattered to and fro upon the isles of the sea; and whither they are, none of us knoweth, save that we know that they have been led away" (I Nephi 22: 4.)

This statement is a very remarkable one; for it is not generally understood that at that early date the greater portion of all the tribes had been led away by the Lord and scattered to and fro on the isles of the sea, and had thus become lost to the knowledge of their brethren in Jerusalem. Other statements are made in Nephi's writings regarding the scattering of Israel upon the islands of the sea. For instance:

"And it shall come to pass that they shall be gathered in from their long dispersion, from the isles of the sea, and from the four parts of the earth; and the nations of the Gentiles shall be great in the eyes of me saith God, in carrying them forth to the lands of their inheritance.

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"But great are the promises of the Lord unto they who are upon the isles of the sea; wherefore as it says isles, there must needs be more than this, and they are inhabited also by our brethren." (II Nephi 10: 8, 21.)

"Know ye not that there are more nations than one? Know ye not that I, the Lord your God, have created all men, and that I remembered

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* From the fact that those parts of Britain where the descendants of the original Kymry are most numerous do not yield an equal percentage of Latter-day Saints, we are inclined to the opinion that the tradition that the original Kymry were of Japhetic origin may be true and that the Israelitish ancestry of the saints gathered from those parts has another and probably later origin. The difference, above referred to, is shown in the large number of converts made in some districts in Wales and the comparatively small proportion made in Devonshire and Cornwall, relative populations being considered.

† Tola. Judge of Israel after Abimelech [Judges 10: 1, 2.] He is described as "the son of Puah, the son of Dodo, a man of Issachar." Tola judged Israel for 23 years at Shamir in Mount Ephraim, where he died and was buried.

those who are upon the isles of the sea; and that I rule in the heavens above, and in the earth beneath; and I bring forth my word unto the children of men, yea, even upon all the nations of the earth!" (II Nephi 29: 7.)

Passages in Isaiah* and Jeremiah also refer to the same theme; one only will we quote:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." (Jeremiah 31: 10.)†

It is impossible to say from exact testimony if any of the Old Testament worthies visited Britain, though there is a very widespread idea amongst the believers in the "Anglo-Israel" theory that Jeremiah did so, he being with a company of the children of Judah who fled from the Holy City at the time her people were carried captive into Babylon. In this company, it is asserted, was a daughter of King Zedekiah, who afterwards married an Irish prince.

[TO BE CONTINUED.]

THE HAMBURG CONFERENCE.

PRESIDENT RULON S. WELLS of the European Mission is visiting the various conferences on the Continent. In a private letter to President Jos. W. McMurrin, dated Berlin, June 30, he writes as follows regarding the work of the Lord:—

"Our Hamburg Conference was held in Hannover, June 26, and we had a very enjoyable time. Two well attended meetings were held, one at 3 p.m., and the other at 7:30 p.m. Besides President Loutensock and myself, Elders C. M. Brown, Neal, Merz, Ostermann, Bull, Larkin, Olson, Cotterell, Penrose, Lawson, Coulam, Walz, Richards, Thomas, Hunter, Füllenbach, and Bruce Brown, also Elder Ray Knight who is now on his way to England, and Sister Neal were present.

"A decided impression was made on those present the great majority of whom were strangers. A large number remained after the meeting and the Elders were busy answering questions, and while some of those who remained were ministers and only wanted to wrangle, the most of them expressed their pleasure and wanted to learn more.

"On Tuesday, the 28th, we went to Bielefeld where a special lecture was delivered by President Loutensock, in which answer was made to an attack made by Mr. Michaelis, Pastor in Bielefeld, in a new pamphlet entitled "Wer sind die Heiligen der letzten Tage?" (Who are the Latter-day Saints?) This meeting was also well attended. The male quartette,

* Isaiah 24: 15; 66: 19.

‡ Some brethren have the idea that it is probable that an admixture of Jaredite blood is to be found amongst the ancient Britons. The theory is that some Jaredite ships may have been, by storms, driven to the coasts of Britain, as some of Hagoth's vessels are supposed to have been driven to the Sandwich Islands. If this be true they see in it the mercy of the Lord in preserving a remnant of the Jaredite race, which without this Providence would have utterly perished from the earth when Coriantumr died and Ether was translated.

consisting of Elders Lawson, Penrose, Brown and Olson, rendered some fine selections, and made a fine impression on the people, and if there had been the least inclination to make a disturbance at the outset, it must have been entirely abandoned after listening to the touching strains of the singers.

"We are now in the 'Kaiserstadt,' Berlin, and will hold conference on Sunday next. The Elders here as also in the Hamburg Conference are feeling fine and greatly encouraged in their labors."

ADAM'S PUNISHMENT.

THE second Article of Faith of the Church of Jesus Christ of Latter-day Saints, which reads "We believe that men will be punished for their own sins and not for Adam's transgression," has been the cause of considerable discussion. The scriptures declare that men will be judged according to their works; but some claim that as sin came into the world by Adam, and by sin death, mankind, being participators in death, are thereby punished for Adam's transgression.

Mankind have been and are subject to a temporal death, but who will assert that God has punished each individual who came into existence for his or her progenitor Adam's sin? Adam was punished and the law of cause and effect came into operation in regard to his offspring. God has not punished us individually, but Adam's posterity have merely experienced the natural resultant, the effect or consequence of that punishment.

To illustrate this let us cite a case with which we are all, more or less, familiar. A wealthy man, for instance, has a number of children, one of them, although having the same opportunities and environments as the others, becomes disobedient, falls into bad company which results in his becoming contaminated with vice and crime. The father being ashamed of his son's actions cuts him off, so that he does not benefit any by his father's wealth. After awhile the outcast takes unto himself a wife, who bears him children; the latter probably are poorly clad and have only the bare necessaries of life, whereas, if their parent had been upright and honest they would have been surrounded by every comfort. Who would say that they had been punished by their grandfather for their father's sin?

How then can a person reconcile himself to the opinion that God punishes him for Adam's transgression? To punish is to administer pain or to chasten, which is entirely different from a suffering which is the after effect of a mis-deed committed by someone else. The murderer is hanged. His family may suffer severely, but the law of the land has not punished them for their relative's crime.

So it is with the human race. It was necessary that the law should be broken, to enable the plan of salvation to come into operation, and thereby place us upon an apprenticeship before God. But, just as broad as was the fall, is the atonement. The Savior came and bruised the serpent's head, and through His atonement death has been overcome, inasmuch as all mankind will participate in the resurrection regardless of their individual qualities. Those who have followed in the principles taught by our Redeemer, however, should rejoice in death, for to them it becomes the entrance to a higher sphere of labor.

H. J. H.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 14, 1898.

SIGNS OF THE TIMES.

"AND ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matthew 24: 6-8.

War with its train of attendant horrors is at its best a terrible thing to contemplate. But that such things should be in these latter days is obvious to every student of the Bible. There is no suggestion to suppress the palpable facts that the world at the present juncture is in a critical state. That there is a seething undercurrent of unrest is manifest to all.

The spectacle of nations armed to the teeth with all the latest diabolical implements of wholesale murder, jealously watching each other, ready at the slightest provocation to let loose the dogs of war and fly at one anothers' throats, is of itself enough to sober the most callous individual. Already two nations have locked horns, and a tale of blood that runs into some thousands of victims has been the result. Although the war can hardly be said to have begun in grim earnest, at the outset there is a fair promise of further international complications, regarding acquired territory, that in the near future may plunge the whole world into strife.

A STRIKING lesson can be deducted from this struggle for supremacy that is now in progress between America and Spain, this contest between the Anglo-Saxon and the Latin races. It is but another case wherein history repeats itself, a reiteration of the rise and fall of the Jewish, Babylonian, Mede and Persian, Grecian, Roman and Egyptian dynasties. But four brief centuries ago Spain was one of the most potent powers extant; her colonies were far reaching and numerous; her sailors the most intrepid and adventuresome of the age; to-day she is on the high road to destruction and annihilation; her future spells ruin: the forerunner of the rest of the Latin races. France, too, realizes that the supremacy of the Latin races is ultimately destined to obscurity and decadency. She is building ships in a futile attempt to stave off the inevitable, utterly oblivious to the fact that the vessels nations most need are Friend-ship, Fellow-ship, and Wor-ship, not warships. The same nation has arrived at the startling conclusion that she is slowly and surely dying out—that her annual death rate largely exceeds the number of the births within her domains during the same space of time and that it will be, according to

the inexorable law of mathematics, but a few brief generations ere the nation that produced a Napoleon Bonaparte, a nation that swayed the civilized world to its foundation, will slowly but surely, silently flicker out of existence. In the face of such a startling conclusion she has introduced legislation encouraging the marital as well as the martial state, provisions, whereby the woman who fulfills her social obligations and adds at least four names to the census roll is exempt from all taxation.

It is a sorrowful sight to see nations with a past and a history of deeds of valor gradually dying out and succumbing to the inevitable, nevertheless it is but another confirmation of the laws of God and of the Bible. No people can ever indulge in cruelties, sensualities, self aggrandizement and perpetual pleasure, and remain a powerful nation. The Anglo-Saxon races that are now in the ascendency can well learn a lesson from the past. As long as "For God and Liberty" is their slogan, not only in word, as a catch phrase, but in very deed and truth, so long will the Anglo-Saxon race prosper.

After all is said and done the lives of nations are but human lives viewed through a powerful microscope, human faults and vices magnified, virtues and errors intensified, with here and there a caprice standing out in bold relief. Humanity can take individual lessons, applicable to themselves, from the lives of nations, but happy are those who can sincerely echo the words of cheer with which the Apostle Paul addressed the Roman Saints, "If God be for us who then can be against us?"

It is no uncommon thing at the present day to pick up a book, periodical or newspaper that contains in either a direct or indirect manner that which is essentially "Mormon doctrine."

Possibly humanity may deem that there may not be anything greatly remarkable in the fact, but still when we look back and see that it is only of late years that these doctrines have once more come to the front, after lying dormant for centuries, in fact, since the restoration of the Everlasting Gospel sixty-eight years ago, we as Latter-day Saints cannot conscientiously ignore this self-evident fact, especially when these self same doctrines and ordinances, a brief half century ago, were diametrically opposed to those ideas believed in and taught in the churches previous to the advent of the Latter-day work.

"Baptism for the dead; a remnant of paganism stamped out of the Christian church 1600 years or more gone by; why it is worse than the Papist idea of purgatory:" or words to that effect, will be the answer that the average man, who prides himself upon being "an orthodox Christian," will give when asked his view upon the subject. However, men are commencing to think for themselves and the possibilities of such a glorious doctrine are beginning to open the eyes of those heretofore stumbling along in helpless blindness. Those who felt that the "orthodox" accepted idea of the Supreme Being was a monstrous one, in fact a being who created but a fractional portion of the human race to enjoy the divine favor and subsequently enter the realms of bliss; whilst countless mil-

lions, through no fault of their own, were created, then debarred from ever enjoying any spiritual blessings, to subsequently be condemned to an endless torment, simply because they had been cut off from ever hearing the Gospel of Christ and Him crucified; those who felt that they could hardly reconcile those teachings with those of love and charity, now see a silver ray of light across their pathway. They begin to get a glimpse of the grandeur, sublimeness and justice of the Plan of Life and salvation.

THE following was clipped from the correspondence column in last issue of the *Sunday Companion*:—"Have read your long letter carefully, and quite recognize its moderate tone. Whether or not there is an intermediate *place*, as well as state, after death, is a point upon which earnest Christians may and do reasonably differ. Many people, also, would dispute your assertion that the New Testament and the Christian Church teach that 'water baptism' is essential to salvation, however seemly and beneficial, as a distinctly prescribed ordinance of the Gospel, it undoubtedly is." Comments are superfluous.

THAT the doctrine of Baptism for the Dead is receiving favorable attention at the hands of many cannot be questioned. It is but a year ago that a Baptist minister of a large church in a well known town in the county of Kent, whilst delivering a sermon paused and suddenly throwing up his arms exclaimed in a loud voice, "Who will be baptized for the dead?"

VARIOUS Christian sects have also introduced the doctrine of anointing the physically ailing members of their particular creed with oil. A retrospection of the two separate and distinct cases recently ventilated in the columns of the press, will demonstrate the conformity of the assertion, wherein members of a certain sect, according to their tenets, called in their "elders" who administered to their sick children, by pouring oil upon their persons, and prayed over them, thus fulfilling the Apostle James' admonition, to be encountered in the fifth chapter of his Epistle and the 14th verse; but for omitting to follow St. Peter's exhortations to "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors," etc., thus disobeying the law of the land by neglecting to call in a doctor, consequent upon the decease of their little ones, they had to stand before a public tribunal on the charge of manslaughter.

AND now we have a powerful London newspaper coming forward to advocate, as a solution of the ever prominent pauper question, that it is a Christian's duty to devote one tenth part of his income to the alleviation of the suffering misery and need that is ever around us:—

"From hundreds of pulpits every Sunday appeals are made to the almsgiving charity of the laity; yet, as the Prince of Wales bluntly told the wealthy middle-class suburbans of Brockley and Hatcham on Saturday, the duty of caring for the sick and needy still languishes, to the shame of those who might give, and do not. Perhaps the occasional rebuke of the Prince will work more potently than the constant appeal of the parson.

Of old it was a Christian duty to devote to charity a tenth part of one's income. If that duty were practiced to-day London's tale of suffering would be much mitigated."

That the *Daily Mail* has hit the right nail on the head goes without saying, even if it is rather late in the day when it advances principles that were instituted at the time of Moses and have been recognized and practiced by the Latter-day Saints just sixty years ago last week.

G. E. C.

EDITORIAL NOTES.

By special request Dr. Jas. E. Talmage, F.G.S., F.R.S. (Edin.), F.R.M.S., etc., has consented to give a series of lectures in the largest cities of Great Britain, upon "The Rocky Mountains" including Utah and her people.

At present Prof. Talmage is touring in Norway with a party of scientists from the Edinburgh University; he expects to return from the land of the midnight sun, however, on the 25th inst., when he will commence his series of lectures, probably at Newcastle-on-Tyne. As he has in his possession some 120 views of mountain scenery, pictures of Red Indians, the Salt Lake Temple and Tabernacle, farm homesteads, mining scenes, etc., the lectures should be of interest to all especially when given by such a well known forcible lecturer as Dr. Talmage.

Undoubtedly much good will be derived by the presentation of facts regarding the Mormons, together with the exhibition of photographs that will be projected upon the screen by a stereopticon, whereby the general public will get an insight into life and customs in Western America upon which the majority of even "educated" humanity are so woefully ignorant. As an educator, an evening spent in a trip across the Rockies under the pilotage of such an able and entertaining speaker as Prof. Talmage is one that will remain amongst our pleasant memories for years to come.

We know whereof we write for we have experienced the privilege.

That the Saints should do all in their power, to assist the Elders in their endeavors to make these lectures a success is without question.

In this sordid nineteenth century nothing apparently can be successfully accomplished without an outlay of the coin of the realm. If every Latter-day Saint whose name is on the records of the various Conferences wherein Prof. Talmage will lecture, would simply take a reserved seat on the night in question, the success of the enterprise would be more than insured, from a financial standpoint, the burden of which will otherwise rest on the shoulders of the various Elders in those districts.

The friends of Sister Elizabeth Marshall will be pained to hear of her decease. On June 2nd last she in company with her niece Betsy Pinder undertook to emigrate to Zion. They sailed in the Anchor liner *Furnessia*,

and eventually arrived in Ogden on the evening of the 17th, but at five o'clock the next morning Sister Marshall passed quietly away. She was past 91 years of age. Her remains were taken to Logan City and from thence on to Paradise City, where the funeral was held.

The arrival of these two ladies in Zion completed the emigration of all the relatives of Bishop Wright's family.

THE Anchor Line steamer *Furnessia* that left Glasgow on July 2, 1898, arrived at New York at 4 p.m. on the 12th inst. There was a company of Saints and returning missionaries on board.

IF you would keep the testimony meeting going, you must keep going to the testimony meeting.

SALVATION WON THROUGH OVERCOMING.

"IF THOU WOULDST ENTER INTO LIFE, KEEP THE COMMANDMENTS."—Matt. 19: 7.

It has been claimed that a mere belief in Christ as the Savior of mankind will save the greatest sinner, even though that faith should be attained only at the close of a life of sin. This is, perhaps, the most popular doctrine of the street revivalists, and of the churches to-day. It means that our present life does not determine what our future life shall be; but that the "spiritual birth," supposed to take place at a man's conversion to Christ, transforms him into a new creature, over whom all his past sins (and some maintain even his present and future sins also!) will have no power. Such a doctrine asserts that there is an entire break between the present life and the life to come, a thing contrary to all analogy. It asserts a lack of that slow development, or growth, which is a fact of all experience, and substitutes for it a sort of miraculous, not to say impossible, transformation of the sinner. It asserts that there can be an effect without a cause, and that all the acts and conditions of the present, which are commonly supposed to be the causes of future acts and conditions, are to be rendered null, void, and inoperative, by the mere fiat of Almighty power. It assumes that the Creator will, in the case of human beings, arbitrarily reverse the course of nature, paralyze the connection between causes and effects, break the continuity between past, present, and future, and out of this moral chaos evolve souls purified from their own sins by the act of God, and not by their own reformation. If this doctrine were true, we might well "eat, drink, and be merry; for to-morrow we die;" what we do here will, on this theory, make no difference to what we shall be hereafter, provided that we only believe on the name of Christ. Such are the teachings of men.

But the inspired Apostle says: "Be no deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." (Gal. 6: 7.) It is one of the best known facts of our life's history that we feel to-day the effects of actions performed yesterday; we experience after sleep the re-

sult of things done before sleep; we feel in old age the consequences of the follies of youth: it is one of the axioms of science that the present is simply the outcome of the past, and that we are to-day what our previous life has caused us to be; also that we shall be to-morrow what our present condition and future acts shall make of us. It is therefore concluded, on the very safest grounds of probability and analogy, that we shall feel after death the effects of all actions performed during life, that we shall be in the future life exactly the sort of person which our choice in this life has determined that we shall be. The present life is, therefore, only the introduction to the life that is to come; more properly, it is the beginning of an endless future life, and the effect upon ourselves of each act, each word, each thought even, will be inevitable and certain "in the day when God shall judge the secrets of men," and when He "shall bring every work into judgment." That we shall arise on the morning of the resurrection in the precise condition of knowledge or ignorance, of obedience or disobedience, of sin or purity, which we are in when we depart from this life, seems as certain as any fact can be. Let no one suppose that by the blood of Christ the wicked will be cleansed from his sin, unless he repents and obeys the Gospel. "He that saith unto the wicked, thou art just, him shall the people hate, nations shall abhor him." (Prov. 24: 2, 4.) "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." (Eph. 5: 6.) In the language of our popular hymn:

"Do what is right the day dawn is breaking,
Hailing a future of freedom and light;
Angels above us are silent notes taking
Of every action: do what is right!

If our future did not depend upon our present, then should we lose all interest in the present, and be careless as to what we do; but knowing that for "whatsoever good thing a man doeth" he shall "in no wise lose his reward," we are inspired with the hope that we may, under divine aid and guidance, work out our own salvation. Wherefore, setting aside as sickly and misleading the usual Christian notion that a being of infinite goodness will save us without effort of our own, we have adopted the more rugged and manly doctrine that such passive salvation, even if it were possible, would contain less of pleasure and less of real worth than a salvation secured by the use of our own powers and capabilities—the God-given talents which we are bidden to employ with diligence till He comes. The joys of conscious self development, growing self-possession, progress, conquest, achievement,—these are the realities that save and exalt mankind. Salvation won through overcoming—this is the Gospel; and this is the only philosophy that explains why pain, wrong, and evil, are permitted to exist. They are necessary for our development; difficulties overcome are like rounds of the ladder by which we rise. The skylark might fancy, that, were it not for the obstacle to her flight she meets in the ever-resisting air, her joyous flight would be more swift and high; but the real fact is that the resisting air sustains the lark, enabling

her to mount, as it were, from earth to heaven. And so with man; his rising is proportionate to the resistance he overcomes; therefore, "whatsoever ye do, do it heartily . . . knowing that of the Lord ye shall receive."

"Work—and pure slumbers shall wait on thy pillow;
Work—thou shalt ride over care's coming billow;
Lie not down wearied, 'neath woe's weeping willow!

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Rest not content in thy darkness—a clod!
Work for some good, be it ever so slowly;
Cherish some flower, be it ever so lowly;
Labor! all labor is noble and holy;
Let thy great deeds be thy prayer to thy God."

J. H. P.

THE BIBLE FROM A COMMERCIAL STANDPOINT.

Everyone knows the wonderful India paper on which so many of the Oxford University Press Bibles are printed. It is so thin, and yet so opaque and tough. A strip of this paper only three inches in breadth has been tested, and found able to support a quarter-hundredweight without yielding! A ream of the paper, containing 480 sheets of paper 17½ by 22½ inches, weighs only six pounds. Notwithstanding its thinness, it is far tougher than many thicker papers.

During the Paris Exhibition a book of 1,500 pages made of this paper was suspended by one of its pages during the whole period of the Exhibition. At the end of it the leaf had not started, was not stretched, nor did the gilt edge show which leaf had been suspended.

The discovery of the paper was in this way: In 1841 an Oxford graduate brought home from the Far East a small fold of extremely thin paper. It was very thin, but was more opaque and tough for its substance than any manufactured in Europe. The paper was presented to the Oxford University Press, and the then printer to the University found that it was just sufficient for twenty-four copies of the smallest Bible then in existence. These when printed were only a third of the usual size, and were presented to the Queen and other persons. All efforts to trace the source of the paper failed, and the matter was practically forgotten.

Many years afterwards a copy of the Bible printed on this paper accidentally came into the hands of Mr. Frowde who had then become publisher to the University of Oxford. He saw what a valuable thing such paper would be, and he at once had experiments made at the University mill at Wolvercote to try and copy it. At first these experiments failed; but at last, in 1875, an edition of the Bible was issued printed on India paper, and soon a quarter of a million were sold.

This discovery has proved a gold-mine to the Oxford University Press; for, although innumerable attempts have been made to discover the process of the manufacture, they have failed, and the actual facts are only

known to three persons. Mr. Gladstone nearly ended the life of the manager of the paper-mill, who was showing him round, when he asked: "How is it made?" Such a question so staggered the man that he could only repeat it without giving an answer!

On May 17, 1881, the Revised Edition of the New Testament was published, and Paternoster Row presented an extraordinary sight. At midnight of the previous day it was crammed with carts and men. Business at 7, Paternoster Row—then the headquarters—began as the clock of St. Paul's struck the midnight hour. The representatives of the London trade were eagerly waiting for their supplies of Revised Testaments, and a mighty scrimmage there was. A strong body of police were in attendance to superintend the traffic. Before midday there was not a bookseller in the kingdom unprovided with the Revised Testament. And by that time one million copies of the book had been issued to the trade, and orders were still in hand for more.

So busy, indeed, were the telegraph-boys kept that the Post Office, with unwonted humor, suggested that a temporary telegraph-office should be established in the Press building. The shilling edition was sold on the Underground Railway for one-and-sixpence, while the booksellers sold them for ninepence. Everyone was talking about it.

One bookseller sold 15,000 copies in one day, at prices ranging from a shilling to a guinea.

One of Mr. Frowde's great difficulties was in circumventing the artful designs of unscrupulous journalists who tried to get hold of advance sheets. One offered a bribe of £2,000 to a foreman at the printing works; but in vain. The same individual called on one of the Scotch Revisers, and asked to see his copy, but he was not allowed to touch it. He returned another day, however, with a dummy copy which he had made, hoping to have a chance to exchange it. But though the good man was away from home, his daughter was very sharp, and would not give the journalist a chance to steal her father's copy. It is an extraordinary fact, and one that reflects the greatest credit on all concerned, that, notwithstanding the sheets passed through thousands of different hands, no premature publication of the work was made in any form.

Four years later the same scenes and responsibilities were repeated. On May 18th, 1885, the Revised Bible was published—on the very day when the Jews celebrate the giving of the Law to Moses on Mount Sinai. The amount of paper required was enormous. It would have gone round the world in a strip of six inches wide. Piled in reams the sheets would have made a columnr ten times as high as St. Paul's, or folded into books before binding, the height would have been one hundred times that of St. Paul's.

In the four years which elapsed between the publication of the Revised Testament and the Bible, the Press had moved to its present fine building at Amen Corner; but the old premises were retained for the purpose of storing the Revised Bible. As the day of publication grew near, hundreds of tons of Bibles were in this old building. The Archbishop of Canterbury had promised to come and see them, when lo! on the very day, the build-